



## 5 YEARS AWAITING A GRAVE

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Among the greatest favors Allah confers upon a man is to expand his breast to embrace Islam, and be from the ummah of Muhammad, the master of mankind, sallallahu 'alayhi wa sallam. That is indeed, by Allah, the best favor and the greatest blessing, as confirmed by Allah Almighty in His statement

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In the Name of Allah; and all perfect praise be to Allah Alone; and may Allah send blessing and peace upon him after whom there will be no Prophet. To go further:



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Among the greatest favors Allah confers upon a man is to expand his breast to embrace Islam, and be from the ummah of Muhammad, the master of mankind, sallallahu 'alayhi wa sallam. That is indeed, by Allah, the best favor and the greatest blessing, as confirmed by Allah Almighty in His statement (what means):

- "They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful."" [Al-Hujuraat 49:17]

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن {  
كُنْتُمْ صَادِقِينَ

الحجرات: 17

**Tranliteration:** Yamunnoona AAalayka an aslamoo qul la tamunnoo AAalayya  
islamakum bali Allahu yamunnu AAalaykum an hadakum lileemani in kuntum  
sadiqeena

- "Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error." [Al-Imran 3:164]

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ {  
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

آل عمران: 164

this year  
Various Scholars

 The Fitrah of  
Children: Signs and  
Proofs  
Various Scholars

**Transliteration:** Laqad manna Allahu AAala almunineena ith baAAatha feehim  
rasoolan min anfusihim yatloo AAalayhim ayatihi wayuzakkeehim  
wayuAAallimuhumu alkitaba waalhikmata wain kanoo min qablu lafee dalalin  
mubeenin

All perfect praise be to Allah for the great favor of Islam, which none could estimate well but he who maintains it perfectly, fulfills its rights to the best, in terms of knowledge, deed and conduct, and witnesses with his own eye, how wretched is he who is deprived of it, from among those of the other religions and cults.

I have two tragic stories which clearly indicate how far-fetched is the state of moral degradation, familial disintegration and social division in which the West is now, and reflect how the people there are suffering from spiritual bankruptcy: they have nothing of the inheritance of the Prophets to remedy their social crises which storm their communities, and turn them, in some respects, into brutal rather than civilized human communities.

That is because the spiritual remedy is only in the shade of Islam, as referred to by the Western intellectuals. **George Bernard Shaw, for example, says:** "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phase of existence which can make itself appeal to every age. The world must doubtlessly attach high value to the predictions of great men like me. I have prophesied about the faith of

Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today. The medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were in fact trained both to hate the man Muhammad and his religion. To them Muhammad was Anti-Christ. I have studied him — the wonderful man, and in my opinion far from being an Anti-Christ he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness. But to proceed, it was in the 19th century that honest thinkers like Carlyle, Goethe and Gibbon perceived intrinsic worth in the religion of Muhammad, and thus there was some change for the better in the European attitude towards Islam. But the Europe of the present century is far advanced. It is beginning to be enamoured of the creed of Muhammad.”

Those words, to be sure, give lie to, and refute the argument of him who claims that Islam has brought nothing new, and that Muhammad, sallallahu `alayhi wa sallam, has come only with evil and badness: “Grave is the word that comes out of their mouths; they speak not except a lie.” [Al-Kahf 18:5]

{كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا}

الكهف: 5

**Transliteration:** kaburat kalimatan takhruju min afwahihi in yaqooloona illa kathiban

Has he not read what the **German Zigrid Honka**, his fellow-citizen, wrote about

the greatness of Islam and how it has brought new things to mankind?  
Has he not read what Thomas Carlyle wrote in his book 'the Heroes' about the greatness of the Prophet Muhammad, sallallahu 'alayhi wa sallam?

Has he not read the book of Michael Hart "The 100, a Ranking of the Most Influential Persons in History"? he began the list of the most important and the greatest men with Muhammad, the Prophet of mercy, sallallahu 'alayhi wa sallam, and move the Christ, peace be upon him, back to be the third in the list, given that he is a Christian.

Has he not read what was written by the French poet, La Martin in his book "the History of Turks" about the greatness of the Prophet of Islam, sallallahu 'alayhi wa sallam?

Now, let us go through the painful incidents of the two stories I have previously referred to:

#### The first story:

The Austrian authorities discovered the dead body of a man who died on his bed seemingly 5 years ago, without rousing the attention of his neighbors, or the owner of the estate he was living in!!!

An Austrian journal mentioned that the reason why the death of Franz Raidl, thought to be towards the end of his eightieths when he died, did not rouse the attention, is that his flat's rental fee used to be paid automatically from his bank account to which his pension was transferred.

The authorities that discovered the dead body, after a command from the court to open the apartment, told that his dead body seemed embalmed and well-preserved. The neighbors confirmed that they did not detect any foul smell coming from Raidl's flat!

### The other story:

In a strange unfortunate event, the retired British, Herbert Silver, did not discover that his brother, George, had died, but 18 month after his death, although they were living in the same house!

When the police went to the residence of both brothers, on receiving a phone call from Herbert, it found but a skeleton of his brother!

Herbert, 72 years old, told the Daily Telegraph Newspaper, that he had not visited his brother George, 75 years old, in his chamber for a long time. But at last, he was surprised a little when he noticed that his brother did not come out of his bedroom in the same house where they were living in Blissford, South of England.

Herbert added that both he and his brother George preferred to live in isolation from each other!

### There are many questions to raise about those incidents:

Where are the children of those two men?

Where are the kith and kin of those two men?

Where are the friends of those two men?

Where are the neighbors of those two men?

That is the new thing brought by Islam, when it enjoined upon the children, relatives, neighbors, friends and the state to be responsible for those men and their likes from among the old men, each according to his position and duty.

One may say: "So and so (his neighbor, friend, child, etc) has wronged me!"

Other may say: "He has harmed me!"

A third may say: "He has not asked about me!"

A fourth may say: "He has not helped me!"

A fifth may say: "He has closed his door in my face!"

For this reason, the Messenger of Allah, sallallahu 'alayhi wa sallam, said: "How many a neighbor who will come (on the Day of Judgment) hanging to (the neck of) his neighbor, saying: 'O Lord! Ask so and so: why has he closed his door in my face and withheld his bounty from me?'" [Declared Hasan (good) by Al-Albani]

«!كم من جار متعلق بجاره يقول: يا رب! سل هذا: لم أغلق عني بابه، ومنعني فضله؟»

## The responsibility of the state

The Messenger of Allah, sallallahu 'alayhi wa sallam, said: "Every one of you is a guardian and responsible for those under his guardianship: the ruler is a guardian and responsible for his wards." [Authenticated by Al-Albani]

« كلکم راع وکلکم مسؤول عن رعیته فالإمام راع وهو مسؤول عن رعیته »

صحيح الألباني

For practical application, let me give two examples from the biography of the caliph 'Umar Ibn Al-Khattab, may Allah be pleased with him:

**The first example:** It is narrated on the authority of Al-Awza'i that he said: Once, 'Umar, may Allah be pleased with him, and he was the caliph, went out in the darkness of night when Talhah, may Allah be pleased with him, saw him and followed him. 'Umar entered a house and then another house before he returned home. In the morning, Talhah went to that house and behold! Its inhabitant was a crippled blind old woman. He asked her: "Why does this man visit you?" she said: "He has been taking care of me for a long time. He brings to me what sustains me, and takes away the harm (waste matter that comes out of me)." On that Talhah said: "Let your mother be bereaved of you Talhah! Do you think to find slips with 'Umar to pursue?"

**The other example:** 'Umar, may Allah be pleased with him, came upon a blind old Jew, and he was begging the people. He asked him: "What has compelled you to



do so?" he said: "I have no way but to beg." 'Umar, May Allah be pleased with him, took hold of his hand and went with him to his ('Umar's) house and gave him food. Then he sent to the treasury keeper (to come to him) and said to him: "Check the conditions of this and his likes. By Allah, we have not been fair to him: we have consumed his youth, and when he grows old, we disappoint him." Then, he recited: "Zakah expenditures are only for the poor and for the needy." [At-Tawbah 9:60]

{إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ}  
التوبة: 60

**Transliteration:** Innama alssadaqatu lilfuqarai waalmasakeeni

This belongs to the needy of the people of Scripture. He removed Jizyah from him and his likes. It is that, which Muhammad, sallallahu 'alayhi wa sallam, brought to mankind. It has nothing evil nor disgraceful: on the contrary: it has good – all good, justice – all justice, mercy – all mercy, and kindness – all kindness. But those unsighted of dark souls and hardened hearts, like to screen the sunlight, claiming that Muhammad, sallallahu 'alayhi wa sallam, did not bring but evil: "They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it." [As-Saff 61:8]

{يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ}  
الصف: 8

**Transliteration:** Yureedoona liyutfioo noora Allahi biafwahihim waAllahu mutimmu noorihi walaw kariha alkafiroona

Khalid Abu Salih

## The responsibility of the children

Allah Almighty said (what means):

- "And We have enjoined upon man, to his parents, good treatment." [Al-'Ahqaf 46:15]

{وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا}  
الأحقاف: 15

**Transliteration:** Wawassayna alinsana biwalidayhi ihsanan

- "Be grateful to Me and to your parents; to Me is the [final] destination. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness." [Luqman 31:14-15]

أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14) وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ  
{فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا}  
لقمان: 15-14

**Transliteration:** ani oshkur lee waliwalidayka ilayya almaseeru (14) Wain jahadaka AAala an tushrika bee ma laysa laka bihi AAilmun fala tutiAAhuma wasahibhuma fee alddunya maAAaroofan

- "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."" [Al-'Israa' 17:23-24]

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23) وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا  
الإسراء: 23-24

**Transliteration:** Waqada rabbuka alla taAAbudoo illa iyyahu wabialwalidayni  
ihsan an imma yablughanna AAindaka alkibara ahaduhuma aw kilahuma fala taqul  
lahuma offin wala tanharhuma waqul lahuma qawlan kareeman (23) Waikhfid  
lahuma janaha alththulli mina alrrahmati waqul rabbi irhamhuma kama rabbayanee  
sagheeran

It is narrated that a man came to the Messenger of Allah, sallallahu `alayhi wa  
sallam, and sought his permission to take part in Jihad. He asked him: "Are your  
parents alive?" he answered in the affirmative, thereupon he said to him: "Then,  
strive yourself in their service." [Al-Bukhari]

جاء رجل إلى النبي صلى الله عليه وسلم فاستأذنه في الجهاد، فقال: أحي والداك. قال: <<  
>> نعم، قال: ففيهما فجاهد  
رواه البخاري

Another man came to him (for a similar reason), thereupon he, sallallahu `alayhi wa sallam, said to him: "Return to your parents, and be a good companion to them." [Mulsim]

«ارجع إلى والديك فأحسن صحبتهما»

رواه مسلم

A man came to him and said: "I have come to give you the pledge of allegiance for Hijrah and left my parents weeping." He, sallallahu `alayhi wa sallam, said to him: "Then, return to them, and cause them to laugh as you have caused them to weep." [Narrated by Ahmad with an authentic chain of transmission]

جاء رجل إلى رسول الله صلى الله عليه وسلم فقال جئت أبايعك على الهجرة وترك أبي -«  
«بيكيان فقال ارجع عليهما فأضحكهما كما أبكيتهما

رواه أحمد بإسناد صحيح

The Messenger of Allah, sallallahu `alayhi wa sallam, said: "The parent leads to the greatest gate of Paradise. You then could leave this gate if you so like, or keep it if you so like." [Authenticated by Al-Albani]

«الوالد أوسط أبواب الجنة، فإن شئت فأضع ذلك الباب أو احفظه»

صححه الألباني

The children in the West always flee away from any financial obligation towards their parents, even if they are in the direst need and destitution, as they are

not obliged to do so, neither by a positive law nor by a moral deterrent. , on the contrary, the Messenger of Allah, sallallahu `alayhi wa sallam, decided this case when a man came to him and said: "O Messenger of Allah! I have property and children, but my father needs my property." He, sallallahu `alayhi wa sallam, said: "You (belong to your father) and your possessions are permissible to your father. Your children are the best (and most lawful) of your earnings. So, (there is no blame on) you to eat of the earnings of your children." [Narrated by Ahmad with an authentic chain of transmission]

إن لي مالا وولدا، وإن والدي يريد أن يحتاج مالي، قال: أنت ومالك لوالدك، إن أولادكم من>>  
>>أطيب كسبكم فكلوا من كسب أولادكم  
رواه أحمد بإسناد صحيح

Where is that from him who leaves his father entirely?: he neither spends on him, nor visits him, nor asks about him until he dies and his corpse putrefies while none is aware of him.

### The responsibility of the kith and kin

Relatives also are required to maintain kinship ties. Allah Almighty cursed the corruptors on earth, who sever kinship ties, saying (what means): "So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision." [Muhammad 47: 22-23]

فَقَهْلُ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ (22) أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ {  
{فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ}

**Transliteration:** Fahal AAasaytum in tawallaytum an tufsidoo fee alardi watuqattiAAoo arhamakum (22) Olaika allatheena laAAanahumu Allahu faasammahum waaAAama absarahum

The Messenger of Allah, sallallahu `alayhi wa sallam, said: "He, who has faith in Allah and the Last Day should maintain his kinship ties." [Al-Bukhari]

«من كان يؤمن بالله واليوم الآخر فليصل رحمه»  
رواه البخاري

He, sallallahu `alayhi wa sallam, further said: "He, who is pleased to have his sustenance enlarged, and his lifetime prolonged for him, should maintain his kinship ties."

«من سره أن يبسط له في رزقه، وينسأ له في أثره فليصل رحمه»  
رواه البخاري

The Messenger of Allah, sallallahu `alayhi wa sallam, further said: "The maintainer of kinship ties is not he who gives in reward for being given. But the maintainer of kinship ties is he who maintains kinship ties even with him who severs kinship ties with him." [Al-Bukhari]

«ليس الواصل بالمكافئ ولكن الواصل: الذي إذا قطعت رحمه وصلها»  
رواه البخاري

The Messenger of Allah, sallallahu `alayhi wa sallam, said: "No severer of kinship ties shall enter Paradise." [Ahmad]

«لا يدخل الجنة قاطع»

رواه أحمد

The Messenger of Allah, sallallahu `alayhi wa sallam, exaggeratingly warned of severing the kinship ties, showing that the punishment of the severer of kinship ties would be hastened on to him in this world. He, sallallahu `alayhi wa sallam, said: "There is no sin, for which Allah Almighty hastens on the punishment to its perpetrator in this world, let alone the punishment He keeps for him in the hereafter, worthier than transgression and severing kinship ties." [Authenticated by Al-Albani]

«ما من ذنب أجدر أن يعجل الله لصاحبه العقوبة في الدنيا مع ما يدخر له في الآخرة من البغي»  
«، وقطيعة الرحم

صححه الألباني

The Messenger of Allah, sallallahu `alayhi wa sallam, said: "The deeds of mankind are shown (to Allah) every Thursday, on the night prior to Friday, and no deed of kinship ties severer is accepted." [Declared Hasan by Al-Albani]

«إن أعمال بني آدم تعرض كل خميس ليلة الجمعة ، فلا يقبل عمل قاطع رحم»

حسنه الألباني

Do those Prophetic Hadiths not have a remedy for the problem of that brother, who severed kinship ties with his brother, and neither asked about him, nor knew

that he died but 18 months after his death, i.e. after his dead body had rotten and decayed and turned into a skeleton, given that they were living in the same house, with nothing to separate them but a stairs or some rooms? Did he not have any longing for his brother? Did he not fear seclusion for him?

But, how could he have any sense or feeling, since he is from among these of hardened hearts, as described by Allah Almighty (what means): "So is one whose breast Allah has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allah . Those are in manifest error." [Az-Zumur 39:22]

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَٰئِكَ {  
فِي ضَلَالٍ مُّبِينٍ  
الزمر: 22

**Transliteration:** Afaman sharaha Allahu sadrahu lilislami fahuwa AAala noorin min rabbihi fawaylun lilqasiyati quloobuhum min thikri Allahi olaika fee dalalin mubeenin

### The responsibility of the friends

The real friendship endures and its ties are never cut off by the elapse of time. on the contrary, time does but strengthens and confirms it.

Friendship requires that the friends should exchange visits in order to be affable with each other, and rest assured of each other. Allah Almighty says in a Qudsi



Hadith: "My Love is affirmed to those who love each other for My sake, sit with each other for My sake, visit each other for My sake, and give each other for My sake." [Reported by Al-Albani with an authentic chain of transmission]

« وجبت محبتي للمتحابين فيَّ والمتجالسين فيَّ والمتزاورين فيَّ والمتبازلين فيَّ »  
أخرجه الألباني بإسناد صحيح

The Messenger of Allah, sallallahu `alayhi wa sallam, said: "Should I not tell you about your men who will be in Paradise? The Prophet will be in Paradise. The martyr will be in Paradise. The sincere affirmer of truth will be in Paradise. The newborn (who dies before he attains the age of puberty) will be in Paradise. And the man who visits his brother (in the religion of Allah) whatever far he is from him, and he visits him just for the sake of Allah, will be in Paradise." [Declared Hasan (good) by Al-Albani]

« ألا أخبركم برجالكم من أهل الجنة ؟ النبي في الجنة ، والشهيد في الجنة ، والصديق في... »  
...الجنة والمولود في الجنة ، والرجل يزور أخاه في ناحية المصر في الله في الجنة  
حسنه الألباني

It is narrated on the authority of Jabir Ibn `Abdullah, may Allah be pleased with them, that he said: "the Messenger of Allah, sallallahu `alayhi wa sallam, came to visit me and inquire about my health (when I fell ill), (and he came on foot), not riding a mule nor a horse."

Reflect also that nice good Hadith which shows how excellent is to do favor to others, relieve them of distress, and bring about happiness upon the people. The Messenger of Allah, sallallahu `alayhi wa sallam, said: "The dearest among

people to Allah Almighty is the most advantageous to the people; and the dearest of deeds to Allah Almighty is to bring about pleasure upon a Muslim, relieve him of his distress, pay a debt on his behalf, or satisfy his hunger.”  
[Authenticated by Al-Albani]

أحب الناس إلى الله تعالى أنفعهم للناس ، و أحب الأعمال إلى الله عز وجل سرور يدخله على>>  
>>...مسلم ، أو يكشف عنه كربة ، أو يقضي عنه ديناً ، أو تطرد عنه جوعاً  
صحيح الألباني

A Muslim person should have a merciful heart, a soul aspiring to do favor, help others and remove harm from the harmed. In confirmation of that, the Messenger of Allah, sallallahu `alayhi wa sallam, said: “The similitude of believers in their mutual affection, mercy and sympathy they have for each other is like the one body, if any part of which aches, the whole body shares insomnia and fever with it.” [Muslim]

مثل المؤمنين في توادهم وتراحمهم وتعاطفهم مثل الجسد إذا اشتكى منه عضو تداعى له>>  
>>سائر الجسد بالسهر والحمى  
رواه مسلم

Where are such mutual mercy and affection in a community, in which a man remains dead on his bed for five years, and none is aware of him?

After all of this, it is said that Islam has brought nothing new, and that Muhammad, sallallahu `alayhi wa sallam, has come only with evil and vice.

But even, it may be said that those men might have grown extremely old, and

their friends and companions died. Has Islam put that condition in consideration?

In reply to that, let us say that Islam left nothing without clarifying it in detail. Allah Almighty says (what means): "We have not neglected in the Register a thing." [Al-An'am 6:38]

{مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ}  
الأنعام: 38

**Transliteration:** ma farratna fee alkitabi min shayin

If a man dies and he has friends, Islam exhorts his children to maintain good relations with, and do good to them. In this respect, he, sallallahu 'alayhi wa sallam, said: "The best dutifulness (to parents) is that a child maintains good relations with his father's friends and companions." [Muslim]

>> إن أبر البر صلة الولد أهل ود أبيه<<  
رواه مسلم

It is in the same connection that 'Abdullah Ibn 'Umar, may Allah be pleased with them, visited Abu Burdah when he came to Medina and asked him: "Do you know why I have visited you?" he said: "No." he said: "No doubt, I heard the Messenger of Allah, sallallahu 'alayhi wa sallam, having said: "He, who likes to maintain kinship ties with his father in his grave, let him maintain good relations with his father's brothers (in the religion of Allah) after his death." [Declared Hasan (good) by Al-Albani]

«من أحب أن يصل أباه في قبره، فليصل إخوان أبيه بعده»  
حسنه الألباني

There was a bond of brotherhood and affection between my father 'Umar and your father, which I liked to maintain."

### The responsibility of the neighbors

It is amazing that the neighbors had no role to play towards their neighbors in those two stories, given that the two men grew very old, and became in need for somebody to ask about them and fulfill their demands from time to time. In the first story, the neighbors argue that they did not detect any stinking smell indicative of their neighbor's death, as if a neighbor's right is restricted only to detecting the foul smell of his dead body after his death, and informing the authorities about that! How great right is it!

Islam has enjoined a good treatment to the neighbor, and commanded to do good to him, and extremely warned of doing evil or causing harm to him. He Almighty said (what means): "Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away." [An-Nisaa' 4:36]

وَاَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ  
{ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ}

النساء: 36

**Transliteration:** WaoAAbudoo Allaha wala tushrikoo bihi shayan wabialwalidayni  
ihسانan wabithee alqurba waalyatama waalmasakeeni waaljari thee alqurba  
waaljari aljunubi

Doing good to the neighbor is an obligation, stipulated in the Book of Allah  
Almighty. The Messenger of Allah, sallallahu `alayhi wa sallam, said: "He, who has  
faith in Allah and the Last day, should do good to his neighbor." [Muslim]

« من كان يؤمن بالله واليوم الآخر فليحسن إلى جاره »  
رواه مسلم

But, how should a neighbor do good to his neighbor, given that he neither asks  
about him, nor visits him, nor looks over his conditions? He may be suffering  
from a financial crisis and need somebody to relieve him of his discomfort. He  
may be anxious and sad and need somebody to console him. He may be ill and  
need somebody to bring medicine to him. He may be hungry and need food. For  
this reason, the Messenger of Allah, sallallahu `alayhi wa sallam, said: "He is not  
a believer who eats his fill while his neighbor is hungry." [Authenticated by Al-  
Albani]

« ليس المؤمن الذي يشبع وجاره جائع »  
صححه الألباني

On the Day of Judgment, the facts will be revealed, and it will appear how  
neighbors indulge in the rights of their neighbors.

Translated by Wathakker.info website

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